

# Youth

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VOL. 18, No. 7-8

Edmonton, Alberta

July - August, 1962

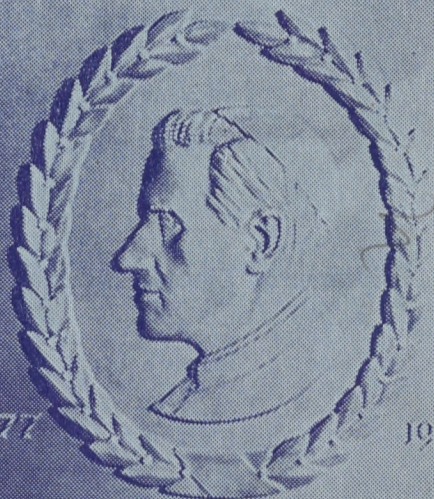
У 50-ЛІТТЯ СТВОРЕННЯ  
УКРАЇНСЬКОЇ КАТОЛИЦЬКОЇ  
ІЄРАРХІЇ



1884 1956

АРХИЄПІСКОП  
ВАСИЛІЙ ЛАДИКА ЧСВВ  
ДРУГИЙ УКРАЇНСЬКИЙ  
ЄПІСКОП КАНАДИ

У 50-ЛІТТЯ СТВОРЕННЯ  
УКРАЇНСЬКОЇ КАТОЛИЦЬКОЇ  
ІЄРАРХІЇ



1877 1949

ІСПОВІДНИК ВІРИ  
НИКИТА БУДКА  
ПЕРШИЙ УКРАЇНСЬКИЙ  
ЄПІСКОП КАНАДИ

BRONZE MEMORIAL PLATES OF BISHOPS NYKYTA BUDKA AND VASYLIY LADYKA  
THESE PLATES BY ROMAN KOWAL WERE PLACED IN ST. VLADIMIR CATHEDRAL IN  
WINNIPEG DURING THE RECENT UKRAINIAN CATHOLIC JUBILEE CELEBRATIONS.

YOUTH . . . The Golden Age of Opportunity



# YOUTH

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(U.C.Y.)

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EDITOR—MARY PIDOBOROZNY

Press Chairman of the National Executive  
Marianna Musick

Press Chairman of Edmonton Diocesan Executive  
Position Unfilled

Press Chairman of Saskatoon Diocesan Executive  
Joan Danlysen

Press Chairman of Winnipeg Diocesan Executive  
Russ Swatek

Press Chairman of Toronto Diocesan Executive  
Walter Petryshyn

Address all correspondence and cheques to:

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U.S.A. ....	2	3

# Youth Magazine

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

VOL. 18, No. 7-8

Edmonton, Alberta

July - August



It certainly is a happy event for all of us since we have attained the 1,000 mark in subscriptions. I wish to congratulate the Winnipeg Diocese for reaching the 1,000 mark.

During the past year I feel that the clubs have certainly contributed greatly to the increase of subscribers as well as articles. This may be but a beginning, since much can be done with this magazine if we all strive together. Not only will we have something of our own, but through it we can become closer together in unity, in sharing ideas and gaining knowledge.

At this opportunity I would like to strongly encourage a very active participation of the spiritual directors by submitting articles and advice.

Since this magazine is Canada-wide knowledge of our Catholic Faith and Ukrainian heritage can be brought into many homes which now number over a thousand.

This is your magazine and if anyone of you have any ideas, feel free to submit them to your press chairman or directly to me. Let us all build together for the future.

May God bless you!

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**CONGRATULATIONS!**

**THE 1,000th SUBSCRIBER**

**Allan Dolenko,**

**691 Machray Ave.,**

**Winnipeg, Manitoba**  
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# THE PRINCIPLE OF DOUBLE EFFECT

BY MARIANNA MUSICK, National Press Chairman

Everyone must make decisions! Often these are difficult and require a great deal of research and thought which in turn requires time. However, there are times when one must decide quickly. This is when previous knowledge becomes indispensable especially if the choice contains moral implication. Test your ability to make the right decision in the following:

"During the war a soldier is being pursued by the enemy. His capture would mean sure death. He is driving very quickly down a narrow road when he sees a small boy playing in the middle of it. He is unable to avoid hitting him if he continues; and will be captured and put to death if he stops. What was he to do?"

Well, what would you do? Unless you have had some moral guidance, your decision will be one of emotion. Now ask yourself, "How much are my feelings worth? Would they stand up in a court of law and above all would they defend me or count against me when I come before God?"

The answer to the above situation, according to theologists is that the soldier is allowed to continue his escape and avoid capture. Are you shocked? You needn't be if you compare the above with the factors which compose the principle of double effect which are:

- (1) The good effect and not the evil one must be directly intended.
- (2) The action itself must be good or at least indifferent.
- (3) The good effect must not be produced by means of the evil one.
- (4) The situation must be grave in proportion to the evil permitted.

The good effect must be intended for if the evil one is the action is wrong. In our example, the intention was to save the soldier's life (which is good) and not to kill the boy (which is evil). He did not intend to kill the little boy but intended to save his own life. Therefore the good effect was directly desired and not the evil one.

It is necessary to have a good or indifferent action to comply with the double effect principle. If the action is evil (e.g. stealing, blasphemy) it is definitely not allowed. Now to drive a car is not evil nor is it good — it is indifferent. Therefore, the action in our situation is justified.

The good effect must not be produced by the means of the evil one. If the good effect is produced by the evil effect then the evil effect is intended. Any evil is morally wrong regardless of the circumstances. One is never allowed to commit an evil to produce a good. In our case, the evil effect (the killing of the boy) was not intended nor was it the means of attaining the good effect (the safety of the soldier). By killing the boy the soldier did not directly save his life. He still would have escaped death by

capture even if the boy was not playing in the road. Therefore, it was not through the evil effect that the soldier saved his life, consequently, the above situation complies with the third factor.

The situation must be grave to allow the double effect principle to be applicable. As you know, a human life must not be risked without necessity. Here we are dealing with two lives; therefore the situation qualifies.

Now let us review the case. The soldier intended to escape death and did not intend to kill the little boy deliberately. The action involved (driving the car) was not evil, but was indifferent. The soldier did not save his life by killing the boy but rather by driving away from the enemy. The situation was grave enough to warrant the application of the principle of double effect.

Confused? Well try this one:

"Two men were working in a mine when a cave-in resulted. No one else was aware of the situation. A beam lay across both men. If man No. 1 lifted the beam which would result in escape it would mean death to man No. 2. What should he do?"

If you are unable to arrive at the answer or if you are having difficulties, ask your parish priest or contact me at U.C.Y. National Publicity Officer, 418 Aberdeen Avenue, Winnipeg 4, Manitoba.

## "CHRISTIAN UNITY" THEME FOR UCY CONVENTION IN DAUPHIN, MAN.

The Ukrainian Catholic Youth of northern and central Manitoba converged upon the town of Dauphin, Man., on Sunday, May 20 for a Regional Convention. Approximately 115 UCC members and delegates attended, representing the clubs in parishes of Mountain Road, Ethelbert, and Brandon.

While the purpose of this Convention was to stress the obligations and duties of youth in the service of Christ (to re-activate the Ukrainian Catholic Youth Organizations where they do exist and to organize such where there are none), the over-all purpose of the rally was "Ukrainian Catholic Youth in the light of the unity of Christian Churches".

The evening before the Dauphin UCY had a concert which included a play, Ukrainian national dances, several religious and national songs, followed by a social. It was a suc-

cess and the audience enjoyed it very much.

The following day, Sunday, the Convention was held. Much credit is due to the Dauphin UCY club for outlining a program that made possible such a successful turnout.

The Convention commenced with registration of all delegates and guests. Very Rev. Dean Gregory Oucharyk opened the session with a prayer. Mr. Eugene Gawaziuk, the chairman of the afternoon session welcomed the delegates and guests, especially those from Winnipeg. Miss Bernice Brezden, president of the Dauphin Ukrainian Catholic Youth Club welcomed the guests and delegates of all the locals present.

Three recording secretaries were then nominated: two from Dauphin, being Evelyn Kowaluk and Janice Drebnisky, and one out-of-town, being Barbara Zwarich from Mountain Road.



Father Oucharyk then gave his welcoming address in which he stressed the theme of this rally, highlighted by a personal congratulatory letter from His Grace, the Most Rev. Archbishop Maxime Hermaniuk, Metropolitan of Canada, in which he said: "May Almighty God bless the resolutions and good intentions of this convention, and may its deliberations be for the greater glory of God, for the people of our Church, and our people in general."

Greetings were then extended by Mr. Dan Labay of Winnipeg, archdiocesan president of the Provincial Ukrainian Catholic Youth of Manitoba. The distinguished guests and delegates at the head table were then introduced.

Following the official welcome and preliminaries, each UCY Club gave a resume of its past year's activities, especially since the last convention in Dauphin: Elaine Trakalo for Roblin, Les Prosak for Shoal Lake, Barbara Zwarich for Mountain Road, Adeline Merko for Ethelbert, Ed Salyn for Brandon and Eugene Gawaziuk for Dauphin.

The afternoon session was highlighted by the main address given by the guest speaker, Mr. Dan Labay, president of the provincial executive of the UCY. He related the history of our Catholic Church, especially the Ukrainian Catholic Church.

#### **Rules for Fostering Christian Unity:**

"The question, "What could we, the Ukrainian Catholic Youth, do to promote unity of Christian Churches, so that in the not too distant future there be One Fold and One Shepherd" — was dwelt upon by Father Oucharyk. Among others he gave the following rules by which the Youth should guide themselves in fostering Christian unity:

1. Never accuse non-Catholics of being in bad faith. God judges both them and us. Assume that members

of other religions are at least as sincere as ourselves in their beliefs.

2. Always keep calm when the ignorant attack what they wrongly believe to be Catholic doctrine.

3. Be ready to answer questions about the faith. But never argue if you are unable to keep your temper.

4. In discussions with non-Catholics, never, in any effort to please, pretend that differences in doctrine do not matter. That would be insincere and untrue.

5. Don't deny that the Catholic Church claims to be one true Church. Non-Catholics know that this is our claim. They despise us if we attempt to disguise it.

6. Join with non-Catholics in working for the good of the community. In the social services, trade unions and political parties, Catholics should give an example of public spirit. The old, and all suffering sickness or misfortunes should be given our compassion irrespective of their religion.

8. While fostering Christian unity we must never forget our duty of bringing all to a knowledge of the truth. The return of our people to the old faith must be the object of our constant prayer and apostolic effort. Today's tragedy is not that many Christians are not Catholics, but that so many have no religion at all.

There you have rules to guide your conduct as you pray with Pope John for Christian unity.

#### **Resolutions:**

During the ten minute break that followed, the various presidents of the clubs gathered at the head table to present resolutions. The following resolutions drawn up by the Resolutions Committee were adopted.

1. Correspondence on all levels (diocesan, regional and local) should be more prompt — at least once a month.

2. Each club is to send in a quarterly report to the Diocesan Executive.



Pictured above are the delegates who attended the Ukrainian Catholic Youth Convention in Dauphin, Man., July 19 and 20, 1962 — First row (centre): Very Rev. Gregory Oucharyk of Dauphin. — from centre to right: Father A.

Zayac of Winnipegosis, Miss Bernice Brezden, president of the Dauphin UCY, and Eugene Gawaziuk, chairman of the rally. — From centre to left: Very Rev. Father Michael Klymchak of Sifton, and Dan Labay, president of the Provincial UCY of Winnipeg.

3. The Youth should undertake to inspire parents of children of Junior high school level to take more interest in the introductory Ukrainian courses if available in the immediate district.

4. That Religion be taught in schools of Manitoba, and that this resolution be brought to the attention of the Department of Education.

5. Each club should have corporate Communion and Communion breakfast at least once a month.

6. That UCY must take active part in religious and cultural activities in general.

Following the adoption of these resolutions the president thanked all the delegates for the attendance at the Convention and making it such a success. Special thanks to the out-of-town delegates and especially to our Provincial President, Mr. Dan Labay from Winnipeg.

A group picture of the gathering was taken for the Regional Youth Diary, and as a souvenir for all present.

Following afternoon sessions, all the delegates participated in the Sacrifice of the Mass, celebrated by Father Gregory Oucharyk, pastor. All the delegates received Holy Communion. Present were Rev. Fathers Joseph Kamenesky of Ethelbert, Michael Klymchuk of Sifton, Andrew Ziak of Winnipegosis and Very Rev. George Pereyda, CSSR of St. Vladimir's College from Roblin. The Mass was sung by the Dauphin Ukrainian Catholic Youth Choir under the direction of Mrs. Metro Kozak. This was the Mass of thanks to Almighty God and the Blessed Virgin Mary for the success of the Convention. It was very uplifting and stirring to see so many youth present at the service—the future leaders of our national, spiritual and cultural life.

**Tribute to First Bishops:**

After the service at church, all

present were served a banquet the large parish hall. The guest speaker of the evening was Very Rev. G. Pereyda, CSSR, one of the professors at the St. Vladimir's College at Roblin. He spoke on the Golden Jubilee of our Ukrainian Catholic Church in Canada, which will be observed at the end of June and beginning of July in Winnipeg. Two minutes of silence was observed for our first Bishop Confessor, the Most Rev. Nikita Budka, his successor, the late Rev. Archbishop Basil Ladyka and also for all the priests who labored in Canada among our Ukrainian people . . . and have since passed away to their reward.

The toast to His Holiness Pope John XXIII was proposed by Father Oucharyk; to Her Majesty, the Queen by Eugene Gawaziuk; to the ladies of the Ukrainian Catholic Women's League who catered for the banquet, and to the Youth present by Bernice Brezden.

It is hoped that this Convention will help the Youth not only to better understand duties and obligations to God, to the Church and to themselves, but also will be a source of inspiration towards fostering Christian unity.

— Press Correspondent.

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**PRESS FUND  
DONATION  
\$10.00**

**From:  
OTTAWO, ONT. U.C.Y.  
A Sincere Thanks**

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# Manitoba Held Diocesan Convention

THEME: How to strengthen the UCY of  
Manitoba Organizationally

## Friday, June 29, 1962:

Friday was the first day of the Youth activities for the Eucharistic Congress. It started with registration at St. Vladimir and Olga Cathedral at 4:30. A number of delegates from the city and country were on hand to register. After registration, the Youth attended the Holy Hour at the Cathedral. In the evening, Pontifical Moleben was held at St. John's Park, which some of the Youth participated in.

## Saturday, June 30:

The rally commenced at 11:30 a.m. at St. Vladimir and Olga Cathedral Hall. The opening prayer was led by the chaplain of the Ukrainian Catholic Youth of Manitoba, the Very Rev. V. J. Bozyk.

The opening address was delivered by the president of the Ukrainian Catholic Youth of Manitoba, Dan Labay, who welcomed the local and out-of-town delegates. He extended a special greeting to the two representatives from out of town, who travelled all the way from Grimsby, Ont. We would like to take this time to also say thanks to them for showing their keen interest by coming such a long way to partake in our celebrations.

Dan Labay then introduced the head table, which consisted of three recording secretaries: Gail Nykon, Phyllis Statton and Eleanor Pensack, Father Bozyk, Dan Labay, Don DeSanko, Brownie Kaczor and Janice Hnybida.

Dan Labay then introduced the president of the National Executive, Brownie Kaczor, who extended his own special greeting and then commenced to deliver his most famous speech, the Big Wheel. Brownie's speech deals with all the organizations of the Ukrainian Catholic Youth from the locals up to the Dominion Executive. His speech also deal with the main troubles that a Youth Club may encounter during their meetings and activities. Even though we have heard Brownie's speech many times before, everytime he delivers it, it seems to hit us a little harder.

Father Bozyk then gave a talk on the function of the Youth of Manitoba during the Golden Jubilee Celebrations. He mentioned that the main object of the Rally was to strengthen the bond between the Youth Clubs. He also mentioned that there would be a question and answer period during which he was sure that he would be able to solve some of our existing problems.

Dan Labay announced that the reports would be given. The first report was the secretarial report given by the Diocesan Secretary, Eleanor Pensack. The report was on the forming of the new Diocesan Executive, and its accomplishments since it has

been in office. The next report was from the Diocesan Treasurer, Janice Hnybida. The report dealt with money taken in and expenses, which we need not go into detail about.

All the Youth Clubs in the Winnipeg area were represented and reports were heard from each of them. Reports were also heard from the out-of-town delegates. Some of the clubs heard from were Brandon, Oakburn and Gonor, to mention only a few.

After the reports were given, Dan Labay divided the groups up into small discussion groups, the topics and results are as follows: How often a club should hold a Communion Breakfast! Almost everyone agreed that one should be held once a month.

How often the city and country clubs should hold their meeting! It was agreed upon that the city clubs should hold one meeting every two weeks and the country clubs should hold one every three weeks to a month.

The division of meetings. The main business should be finished with as soon as possible, and more time should be spent on spiritual matters.

Other topics discussed were: Means of strengthening your Youth clubs; Co-operation with the elders of the parish and the parish priest; Membership troubles; Regional activities once a month; Restricted Youth clubs; The proper way of holding a meeting and the quarterly reports to be handed in on time.

All in all, the discussion period proved to be very interesting and was enjoyed by all.

About 12:30 the Youth broke off for lunch and went to church after a short visit to the Blessed Sacrament.

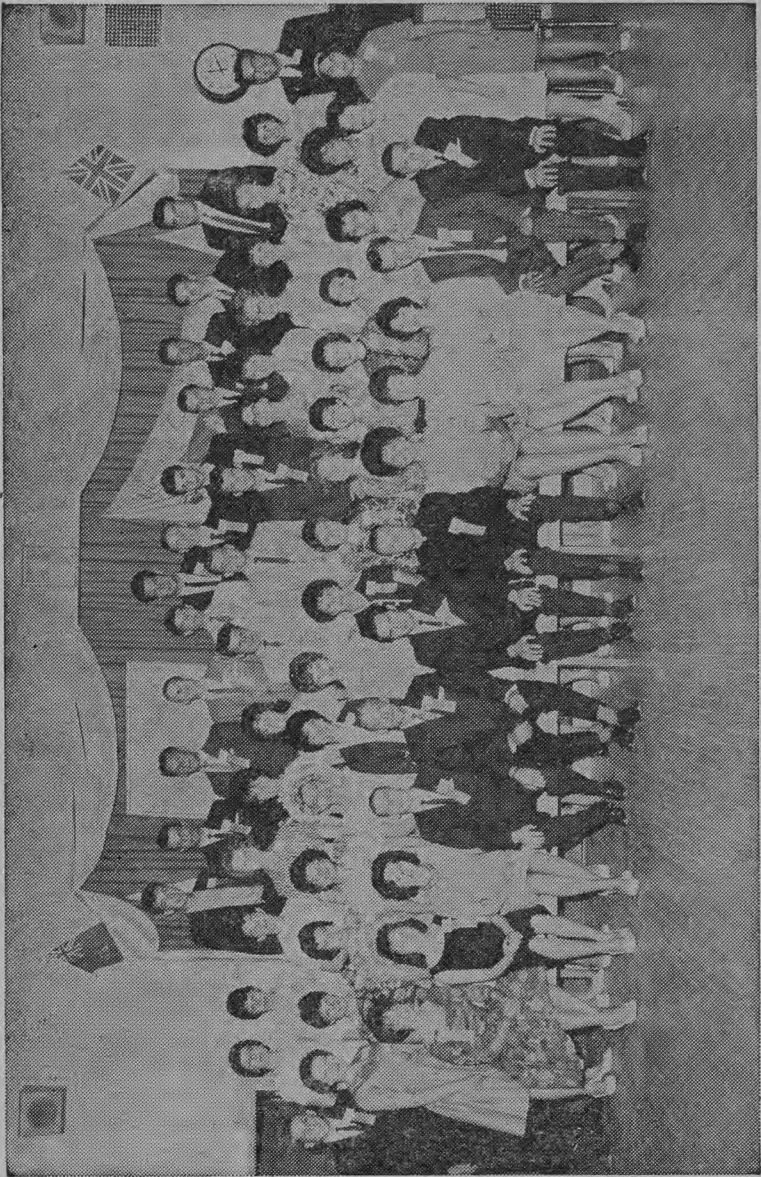
The afternoon session started off with everyone having their picture taken in a group.

In the main part of the afternoon session we were very pleased to have as our guest, Father Clarence Stanghor from the United States. Father Stanghor visited the Ukraine during Easter time and he had many very interesting slides to show us on the troubles and hardships our fellow Ukrainians have to go through just to live. He stated that there were only a few churches left open and each day it was getting harder and harder to attend Mass. His talk was very enlightening and the Youth were just full of questions to ask Father when he finished showing the slides.

Dan Labay extended the thanks on behalf of the Youth to our American visitors and Father Bozyk ended the session with a prayer.

At 7:30 p.m. the Youth attended low Mass at St. John's Park. Sunday, July 1, 1962:

On Sunday, a solemn pontifical high Mass was celebrated at St. John's Park, with the sermon being delivered by His Most Rev. Archbishop Sebastiano Baggio, Apostolic Delegate to Canada. The Youth of Manitoba gathered as a whole, to pledge their allegiance to the Eucharistic Christ. After the Mass the congregation participated in a Eucharistic procession, in which the Youth marched as a whole and recited the rosary during the whole procession.





In the afternoon the Youth went to the blessing of the monument to the memory of the late Archbishop Basil Ladyka, OSBM.

In the evening the Youth attended the concert of Ukrainian Sacred Music at the Civic Auditorium.

RUSS SWATEK,

Publicity chairman of UCY of  
Manitoba Executive.

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## WHAT IS ANNULMENT?

Annulment means that there has been no marriage bond and it is so declared. It is a statement from the Church that after investigation it was proved that a ceremony having all the appearance of a marriage is not a marriage. This is poles apart from divorce. For divorce means the marriage bond is rent asunder. Now, a marriage is a contract. A contract may be valid or invalid. State law determines the conditions of a valid natural contract. The Church of Christ determines the conditions of a valid matrimonial contract. If these conditions are not fulfilled the Church calls that contract null and void. This is annulment. There is a big difference between breaking a partnership and declaring that there has been no partnership. That is the difference between divorce and annulment. The Church has never granted a divorce. The Church has granted the Pauline Privilege. The Church has pronounced a marriage null and void. The Church has granted annulments. The fact that She does is a proof of the sacredness in which She holds the marriage tie.

The Church like the State is a society. It has laws for the welfare of its members. Just like there is a law of citizenship in the state so is there in the Church. Baptism constitutes a person a member of the Church and subject to Her laws. So the Church laws on marriage bind every member. When the Church declares an annulment, She says: "The conditions necessary for the fulfillment of this sacramental contract have not been fulfilled so there is no contract and no marriage." If the Church did not have the power to do this She would not be the Church of Christ. For Christ empowered the Church to act in His Name, to give His sacraments and place the conditions for validity receiving these sacraments.

The Supreme Court of the Church that decided questions of annulment is called the Roman Rota. It consists of ten judges appointed by the Pope. Cases are tried by three judges and if the case is extremely difficult it will be heard by the full membership of ten. All evidence must be presented in writing. In some cases at the instance of the litigants an appeal may be made from the Rota to the Supreme Tribunal of the Apostolic Signatura over which at times the Pope presides. There are local courts in every diocese before which each case must first be presented. The purpose of all these courts is to determine whether the litigants have been validly married.

From: Marriage by Father Martin Scott, S.J.

# THE CATHOLIC AND THE ORTHODOX CHURCH

BY FATHER M. SCHUDLO, C.S.S.R.

Many Catholic people regard the Orthodox Churches as heretical just as the Protestants and other sectarians are, avoiding them perhaps more than any other sect.

Fortunately they are wrong, because they are not acquainted with what the Orthodox Church really is and what is her teaching.

Hostility and contempt of the Orthodox by Catholics will never lead them to union with Rome. The Eastern separated Christians must be regarded as friends and brethren before they will return to the Catholic Church, from which they were cut off by the fatal schism of 1054. Pope Benedict XV in his prayer for the separated Christians of Orient gives us a splendid example of how Catholics should treat their Orthodox brethren: "O God, guard us from any deed, wrong move, action or behavior, from all that which can disturb and estrange them from us." Catholics must love them, because the Orthodox are closer to the Catholic Church than any other separated denomination. They have valid priests, bishops, Mass, Communion and the sacraments. The Holy See continues to speak of them as dissident. Their return to unity with the Holy See would bring untold blessings to them and us.

Cyril Lukaris, who became Patriarch of Constantinople later on, wrote to the Latin Archbishop of Lviv in the name of the Patriarchs of Constantinople and Alexandria in 1601: "We do not detest the See of Saint Peter. We respect it as a mother. There is no contrariety between the doctrine of the Western and Eastern Church, but rather diversity between the Greek and Latin nations."

We mean here the old Orthodox Church, and the recent organizations of different independent Churches. These were organized by some agitators in the United States and Canada among the Ukrainians and in Canada among the Ukrainian population of these countries under the fallacious pretext that the Ukrainian Catholic Church is an instrument of those who aim to Latinize our people, and to turn them into Latin Catholics. Some of their different Churches have true priests and some not, because of lack of true bishops.

They left the Catholic Church and they shun us, for they think we are their enemies. They disown us, though they are descendants of the same people as we are. The Ukrainian Catholics are their best friends. We Catholics pray for them and expect them to return to the Church which is their Mother. A little good will on the part of our separated brethren would soon bring peace and concord to the sons and daughters of the same people. Mutual friendly understanding and concord could make strong and secure religious and national life for all Ukrainians.

The schism between Constantinople and Rome began in the ninth century under the patriarchate of Photius, Patriarch of Constantinople and was brought to its final setting by another Patriarch, Michael Caerularius in 1054.

The difference of race between Greeks and Latins was already strongly marked in the pagan era. It was tempered in the first centuries by ardour for the new Faith. It reappeared from the moment when that fervor began to decline. It was a process of centuries.

The second factor that weakened the relations between Rome and Constantinople was the Papal appeal for help to the Franks — This hurt the pride and vanity of the Byzantium.

The Church of the East differed from the Church of the West in various usages. The Eastern Rite permitted the ordination of married men and did not compel the faithful to fast on Saturdays. Again, Lent was longer and more rigorous.

The Emperors, regarding themselves as theologians, intervened in the affairs of the Greek Church and brought confusion. They organized Church activity according to their political interests.

The ever increasing monastic orders exercised a fanatical influence over the people of the Byzantine empire. They attracted them by exterior forms of worship, such as images and relics. Thus the monks were able to antagonize the people against bishops, patriarchs, officials and even

the emperors themselves.

These various invocations led to the separation of Constantinople from Rome, making the Bishop of Byzantium a universal patriarch and giving him supreme jurisdiction over the Church of Christ. To make the Easterners accept the new position of the Patriarch of Constantinople, the Bishops of Constantinople tried to set forth the idea that the Popes owed their primacy to the fact of having been Bishops of the capital of the Empire. They argued that the Popes lost the primacy to the Bishops of Constantinople from the day when the capital was transferred to that city. They were profoundly convinced of the superiority of the usages of the Greek Church over all other, and called the Roman Church a mere Jewish community because of the tradition of fasting on Saturdays and using unleavened bread in the Eucharist.

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## TOYING WITH A VOCATION

"Sister, I think Sonia ought to be a Sister like you."

"What makes you think so, Helen?"

"Well, we've often talked about how great you Sisters are to teach rascals like us, nurse the sick, visit the poor, conduct summer camps and all the many other grand things Sisters do. So, I know she thinks Sisters are pretty wonderful. Sonia is seventeen and she has always been a good Catholic. She's an average student. She's healthy. So you see, Sister, the girl has the character, the average intelligence and health to become a Sister."

"Yes, Helen, it sounds as if Sonia does have those three basic requirements. But does she want to be a Sister?"

"That's just it, Sister, I want you

to talk to her so she'll want to be one. I've been telling her for the longest time that she would make a fine Sister, but my telling her does no good. But if you, whom she admires and looks up to, would tell her — "

"I can't do that, Helen. No one can rightly talk a girl into wanting to be a Sister. Only God gives a vocation."

"But Sister, Sonia is just the type to be a Sister. She doesn't care to meet boys. She does not like to dance. She isn't crazy about having lots of fun like me. She is serious and shy and likes to be alone. All of which shows — to me anyway — that she is good material for the sisterhood. So all you would have to do is to let her know what a fine Sister she would make. That would-



n't be talking her into anything, would it?"

The irrepressible smile that played around the corners of Sister's mouth betrayed her amusement at the earnestness of the little self-appointed "vocation promoter."

"Some of your reasons for thinking Sonia is material for the sisterhood are very amusing — and some my dear, are very wrong. Tell me, Helen, have you ever thought of being a Sister?"

"Who, me? Oh no, Sister, no, no, not me, never! Why I love to uh — to uh — sing and dance, and — and — and go to parties, and be in plays. And you can vouch for the fact that I'm forever getting into mischief. Remember raiding the ice-box at boarding school? And then I like to swim, and play tennis, and go to ball games and hundreds of other things. A girl can't be a Sister if she likes all those things."

"Why not? Plenty of girls who became Sisters liked all those activities and, what's more, still do."

"Well, that may be. But — there are other things, much more important, such as — well, for instance, Sister, I uh — I — that is I want a husband — and babies and grandchildren even. A girl wouldn't look forward to getting married if she was meant to be a Sister, now would she?"

"Your looking forward to marriage does not mean that you are unfit to be a Sister; it simply means that you are normal. All normal girls want to get married. All well-balanced girls like to meet boys and have fun. So when God chooses a girl to become a Sister, you can bet she is highly normal. Upon entering the convent, a girl gives up her praiseworthy desires of one day be a wife and mother. Her loving heart she offers not to a man, but to Jesus, Who loves her tenderly and can make her happy, as no one else ever

could hope to. The Bride of Christ, as every bride in the world comes to her beloved at the altar. There she vows that forever and ever she will love Her Chosen One. She exchanges her precious gift of mothering children for a life of prayer and joyful work in the service of the Creator of all children. And let's not forget, Helen, a Sister's life is not made up of all prayer and work — for there are daily periods of recreation, fun and relaxation.

So this girl in a spirit of sacrifice offers her precious gift of motherhood to God. He in return gives her many gifts, many graces. He gives her a loving family of Sisters in which to grow in love of Him; He gives her the satisfaction of directly taking part in His work, the work of saving souls. It is true that in giving up marriage, a girl gives up a great deal, but by becoming a Sister she gains much more. She chooses the "better part" and becomes the Bride of Christ."

"Goodness. You sure made it sound wonderful, Sister. I never thought of it that way."

"Now let me say that I think you — not Sonia — have a vocation to the sisterhood. Does this surprise you?"

"You know something Sister, you may be right."

### Three Years Later:

Sister was right — for it was Helen, not Sonia who "chose the better part" and joyously pronounced her vows of poverty, chastity, and obedience. She became a bride — and a queen, for she was espoused to the King of Heaven and Earth.

You wouldn't be toying with a vocation, would you? Do you, like Helen, love to sing and dance and go to parties and hundreds of other things? Good. You're normal — and you, too, can choose the "better part" and find happiness in becoming a Missionary Sister of Christian Charity.

Write today for more information  
to:

Reverend Mother Provincial,  
Missionary Sisters of Christian

Charity,  
382 Main Street West,  
Grimsby, Ontario.

## Are you a godparent or an expectant one?

How do you feel about being a godparent? Is it some honor that you have received from a relative or friends and do you take your responsibility lightly?

For you had or will have part in the wonderful sacrament of baptism. Though we're not taking time now to discuss the meaning and value of that glorious beginning of the Christian life, your part was and is significant, something that extends far beyond kissing your godchild on the cheek and giving him on birthdays and at Christmas an electric train or a talking doll — depending on the child's gender.

In the course of that brief series of gestures and words, the kingdom of Satan and the powers of evil are overthrown in a young soul. The Kingdom of Christ is there established. The guilt of original sin, if not all its effects, is banished, and replacing it is the power and flow of sanctifying grace. The little pagan who enters the church, greeted by the priest wearing a purple stole, is turned into a glorious little child of God, whose conversion is greeted by the turning of the priestly stole from purple to white.

The child has been literally reborn of "water and the Holy Spirit", for what has happened has given to the soul of the child a God-like life that will make it possible for him to do throughout his earthly journey things pleasing to God and meritorious of heaven, while some day, because of that life, he will in heaven be able to do the God-like acts of

eternity.

seeing, knowing, loving and possessing the infinite God Himself for all

Godparents of a Catholic child cannot be Protestants, Jewish, or members of a schismatic church. They cannot be excommunicated Catholics nor Catholics under ecclesiastical condemnation. They cannot be notorious sinners or criminals.

Since, in a way, the godparents supplement the functions of the natural father and mother and are supposed to stand ready to take up the duties of father and mother, should this be necessary, they cannot be godfather or godmother for their own children. Nor can a husband be the godfather of his converted wife, or the wife the godmother of her converted husband.

Godparents should be at least fourteen years old.

The godparents should know the essentials of the Catholic faith, should the parents for any reason fail in their duty.

They must see to it that their godchildren are brought up Catholics.

If the parents die, the duty of watching over that Catholic training devolves upon the godmother and godfather.

Religious cannot be godparents, since their vows make it extremely difficult for them to accept the responsibilities of godparenthood.

A person who has been divorced and remarried could not be a godparent. Nor could a Catholic person who has married outside the Church. Reversing that a little, a Catholic may not be a godfather or godmother

the priest and speak, when you are asked, grave promises and glorious truths.

In all this you are repeating what once was done for you when you were an infant. This might be a good

time to recall what was done for you then, and out of the fulness of faith and gratitude, to put real meaning and personal resolve into what you now say for another.

From: Attention Godparents, by  
Father D. Lord, S.J.

## When should we train for marriage? . .

The young man or woman who begins training for marriage during the courtship or engagement period is several years too late. The training should have begun many years before — in childhood. Success in married life depends greatly upon character, which may be defined as the sum of one's acquired habits joined to one's native temperament or disposition. Few far-reaching improvements can be effected in the character of an adult if the early training has been neglected and bad habits have been formed. To increase the number of successful marriages, therefore, there must be a concentration of efforts on child training. Parents will promote the training of their children in a negative way by abstaining from bad example, as swearing, cursing, and violent anger, and in a positive manner by their own virtuous lives. Furthermore, they will present to the child the picture of an ideal man or woman, and will encourage and guide the child towards the fulfillment of this ideal in the child itself.

The child has numerous hidden possibilities and powers. It is the marvellous privilege of parents to aid in the harmonious development of these powers, to remove formidable obstacles to their proper functioning and to provide the child with suitable opportunities and helps. Their goal will be that of the true educator — to assist in the development of the physical, mental, moral, religious,

emotional, social and aesthetic life of the child. They will aim to give the child a start, a push in the right direction in all these different departments and phases of life, so that eventually the child will be able to guide itself, and will be highly geared for the good and true.

It may be that the child will show a special talent and ability in a particular field, such as music or mathematics. The parents will encourage and promote the proper development of the talent. But they will ever be watchful so that the training of one phase of life will not be overdone with consequent injury to another phase. The child's literary development, for instance, will not be overemphasized with harm to its physical health.

The all-round ideal offered to the child for imitation will not be abstract virtue but our Divine Lord Who has realized all these excellences in His life. Him, the parents will encourage their children to emulate, but always according to their native capacity and powers. This then is the initial and primary step which parents will take to prepare their children to become in later life good husbands and wives who will faithfully model their homes after that of the Holy Family in Nazareth.

The foundations for successful marriages must, we have seen, be laid in childhood. There the remote training which is so important must begin. Upon parents primarily rests



the duty to impart this early training. This task they will accomplish by presenting to the child the all-round ideal, Christ, to be emulated and followed. Strong motivation will be the dynamic force inspiring the child to fulfill this ideal in his own life.

The principal motive for striving to attain the ideal will be a supernatural one — the development of his powers so that growing in perfection he will image and reflect more and more Gods virtues and perfections and thus will give God greater external glory. Through stories and edifying books about excellent virtuous men and women, the child will come to realize and appreciate the grandeur and nobility of the virtues, prudence, temperance, justice and courage, and of the theological virtue of faith, hope and charity. Nor will the natural attractiveness of good qualities be overlooked. Patiently and skillfully parents will show how self-reliance, self-respect, honor, punctuality, courtesy, moderate self-confidence, gentlemanliness and lady-likeness win and compel admiration.

The goal of the training will be character, physical, mental, moral, religious, social, emotional and aesthetic life, dominated, guided and ruled by high principles and standards. A person with such a life truly will be the captain of his soul. He will be an all-round individual. Children, who under the guidance of conscientious and skilled parents develop character, will be the good and successful husbands and wives of tomorrow.

The prudent parent will avoid mistakes which would injure the harmonious development of the child. Demands, for example, which have beyond the capacity of the child to fulfill, will not be required of a child of mediocre ability. Musical achievement will not be sought from a child who is stone deaf. Imprudent demands of this kind can do great harm

to the health and the emotional life of the child. Emotional instability may thus result which later will prove a real obstacle to a highly successful married life.

In the training both at home and in the school religion will not be omitted. Without religion there is no true education. The disorganization and collapse of family life are due in no small way to the omission of religion from the school curriculum. Until the child is taught about God and the fundamental principles of morality based on the existence of a Supreme Lawmaker, courses on marriage and family life will effect little improvement. Without this religious training, sufficiently strong motivation for self-sacrifice and self-control, for fidelity and compliance with marital obligations will not be had. In America in late years the physical formation and the intellectual development (if the learning of many facts and data can be called intellectual development) have been stressed to the neglect of culture, refinement and the formation of character.

In the development of the moral life of the child the distinction between cleverness (which is sometimes almost synonymous with dishonesty) and goodness will be clearly drawn up by the parents. They will never, either directly or by suggestion, convey to the child the impression that material gain is the sole criterion of earthly success.

It is then, by the presentation of inspiring motives and by the avoidance of the above mistakes in child training that parents will contribute greatly to the development of children who will later be able successfully to assume the duties and the responsibilities of married life.

From: Preparation for Marriage and Family Life, by Father John J. O'Connor, S.J.

# The Question Box

**Where does God forbid birth-control?**

God is the author of the natural moral law. In Gen. XXVIII, 10, we read that Onan was slain by God for this sin. "And therefore the Lord slew him, because he did a detestable thing." The gravity of the punishment shows the gravity of the crime and Cornilius a Lapide remarks, "If God so punished Onan, what must He think of Christians?" In the Book of Tobias we find the Angel Raphael instructing the youthful Tobias. "Hear me, and I will show thee who they are over whom the devil can prevail. For they who in such manner receive matrimony as to shut God out from themselves, and from their mind, and to give themselves to their lust as the horse and mule which have not understanding, over them the devil hath power." VI, 16-17. An dthe prayer of Tobias is full of signifcance, "O Lord, Thou knowest that not for fleshly lust do I take Sara to wife, but only for the love of posterity in which Thy name may be blest." VIII, 9. In the New Testament, St. Paul repeatedly says that the lustful and sensuous will not inherit the kingdom of heaven and that even marital relations must be honorable. Such relations are justified only provided the conception of children be not destroyed if it be turned into a merely sensual satisfaction. Christian marriage is a great symbol of the union between Christ and His Church. Can you imagine the Church deliberately preventing the spiritual life of grace in the souls of those whom her union with Christ should bring to God? Not only the natural law, but the positive revelation of God excludes birth-control.

**Where is purgatory?**

God has not deigned to satisfy our curiosity on that point, and the knowledge is not of practical importance to us. The fact that there is a pur-

gatory has been revealed by God. And when He reveals a fact, we cannot say to Him, "Well, I for one refuse to believe it until You tell me more about it." God proves a thing by saying it, for He is truth itself. We have but to prove that He said it.

**Is it true that unless Masses are said for the loved ones they will remain in purgatory?**

That is not true. There are many ways in which we can help our deceased relatives and friends, apart from having Masses offered for them. We can offer our assistance at Mass, and our Holy Communions; we can offer any prayers we wish, or our sufferings, and acts of Christian mortification. It is good to have Mass offered specially for them if possible. But that is not the only way in which we can help them. Nor has anyone ever maintained that a soul necessarily remains in purgatory until Masses shall have been offered.

**If two married Protestants both become Catholics, have they to be married again in the Catholic Church?**

No. They were both Protestants at the time of their marriage, and the Catholic Church declares such marriages to be binding before God. The law of the Church in this matter extends to marriages in which at least one of the parties becomes a Catholic.

**What is holy water, and how does it differ from ordinary water?**

Holy water is ordinary water sanctified by the blessing of the Church. It differs from ordinary water insofar as some salt has been added to it to signify preservation from corruption, and insofar as it conveys the blessing of the Church and of God where ordinary water does not do so.



# SHALL I BECOME A BASILIAN ?

by Father Skwarok, O.S.B.M.

## THE SCHOLASTIC:

But what about the cleric, i.e. the Novice who took his simple vows with the intention of becoming a priest? He is sent to a house of studies where he begins his scholarly career. Usually a scholastic must undergo what is known as the Humanities or high school to you, unless he comes to the monastery with a completed high school. Here particular attention is given to the study of languages, emphasis being placed on Latin and Greek. The last year of Humanities is given over to Rhetoric or the art of speaking. It is only after this that the priestly studies begin. The usual requirements for these are two years of philosophy and four years of theology. After this the young scholastic is ordained and his life as a priest begins.

## WHAT ARE YOU GOING TO DO ABOUT IT?

Perhaps you are still undecided? Perhaps you are scared? Remember that a little prayer before going to bed each night will put God on your side, and help simplify matters. As for your indecision -- you can always give your vocation a try, and that makes it a decision. Why not try it? After all, what is a Novitiate if not a place to try out your vocation? If you find out that the priesthood of brotherhood in the Basilian Order is not for you, you can always return home.

Then there's the little matter of parents. It is always best to have their permission and blessing before entering the religious life. But it is good for you to know that in matters of religious vocations a parent who tries to dissuade his son from entering a monastery is acting in opposition to the will of God, and that it is not his right to stop one from entering His service. If there is any objection, it is mostly because they are afraid to lose you. If you cornered your Dad and told him you want to be a lawyer, he'd try to send you to the right school as soon as possible. That's what he should do when you tell him you want to become a Basilian.

## REQUIREMENTS:

On your part, all that is required of you is a good intention, the desire to love and serve Christ, to love His Church, and to labour for the sanctification of your soul and the souls of others. Then you should be morally fit: i.e. humble, obedient, self-controlled, peaceful and with the right social dispositions. Perhaps you think that all this is a lot, but you can solve your difficulty by asking your nearest Basilian priest. He will tell you whether you are morally fit or not. The last requirement is good health. It is best to bring a medical certificate which states that you are perfectly O.K.

Are you interested? . . . Write:

Vocational Director,  
Basilian Fathers,  
Mundare, Alberta.